

The Classical Bulletin

Published monthly from November through April by the Department of Classical Languages at Saint Louis University, Saint Louis 8, Missouri. Subscription price: \$2.00 a year. Entered as second-class matter at the Saint Louis, Missouri, Post-Office under the Act of March 3, 1879.

VOLUME 30

JANUARY, 1954

NUMBER 3

"Three Cakes for the Dogs"

Of great importance for the cult of Asclepius is a *stele* of Pentelic marble, found at the Piraeus (IG II, Pt. 2, No. 4962), and dating from about 400 B.C. It refers to the establishment of the cult in that harbor city. Upon one side of the *stele* Euthydemus, priest of Asclepius, prescribes, under the heading *Θεοί*, the manner of preliminary sacrifice, *προθύεσθαι*, in the cult: "To Maleatas three cakes, *πόπανα*, to Apollo three cakes, to Hermes three cakes, to Iaso three cakes, to Aceso three cakes, to Panacea three cakes, to the dogs three cakes, to the leaders of the dogs, *κυνηγέταις*, three cakes."

The inscription, and in particular the last two items, have been much discussed. The first three names are those of deities, predecessors, as it were, of Asclepius as divinities of healing. The next three (Iaso, Aceso, Panacea), are those of allegorical "children" of Asclepius. The identity of the "dogs" and the "leaders of the dogs," however, has never been determined with any degree of satisfaction. In general, the principal theories have been the following.¹

Three Theories for the Term

1) That the dogs are real, the sacred animals of the cult, which were housed in the temple. It is true that the Greeks of the classical period did sometimes sacrifice animals; but the difficulty here lies with the *κυνηγέταις*. If the dogs are real, would not their keepers be real human beings? And would Athenians of the classical period sacrifice, *προθύεσθαι*, to human beings? Proponents of this theory² are usually forced to assume that the "keepers of the dogs" are "unseen heroic beings."³

2) That the dogs were daemones or spirits. Several distinguished scholars have held this view.⁴ However, as the Edelsteins remark (II 187), no daemones "of this kind are ever mentioned" in connection with the cult of Asclepius. They are mentioned in other connections.⁵ Again, the identity of the *κυνηγέταις* remains a problem.

3) That the reference in the inscription is to very ancient rites which were performed in honor of the divinity whom Asclepius superseded at Epidaurus.

Probability of the Third Theory

I believe that the third of these theories may well be the correct one; and I should like to present a hypothesis to clarify it—a hypothesis which bears, I

In this issue . . .

"Three Cakes for the Dogs"	Lillian B. Lawler	25
Today's Aeneases, I	D. Herbert Abel	28
Classics and the Abundant Life	Editorial	30
Verse: <i>Caris Primae Humanitatis Alumnis</i>	Augustin C. Wand, S.J.	31
<i>De Conciliando</i> —ACL Message	Van L. Johnson	32
<i>Breviora</i> : The Concussionary Art—Remarks (A. R. Nykl, page 33). Baird Memorial Latin Contest, 1954 (Charles Henderson, Jr., page 34). Summer Schools at British Universities, 1954 (page 34). <i>Nil Esse Quin Latine Dici Possit</i> (page 34). Salute to Boston College (page 34). New Societies, AIA (page 34). Fellowships Abroad (page 34).		
Book Reviews: George E. Mylonas and Doris Raymond, editors, <i>Studies Presented to David Moore Robinson on His Seventieth Birthday</i> , volume 2 (M. Joseph Costelloe, S.J., page 35). <i>Ionian Tragedy: The Greek Earthquakes, August 9-12, 1953</i> (Chauncey Edgar Finch, page 35). <i>Two Humanitas Volumes: 3 (1950-1951) and 4 (1952—Nova Série, volume 1)</i> (William Charles Korf-macher, page 35).		
Materials Available through the Office of THE CLASSICAL BULLETIN		36

believe, some marks of probability, although it is, of course, incapable of absolute proof.

Most authorities agree⁶ that the cult of Asclepius appeared first in Thessaly, in or near the town of Tricca. The worship spread to many cities, and in particular to Epidaurus. Before the coming of the cult of Asclepius to Epidaurus there had been in that place a shrine of Maleatas, a prehistoric chthonic and healing divinity of considerable importance. As a matter of fact, as the Edelsteins point out (II 99-100), Asclepius the patron of physicians became an actual god of healing by association with Maleatas; and the latter divinity was originally his superior. Maleatas was a hunter as well as a healer, and to him dogs were sacred—although in general dogs are not of great importance in Greek religion.⁷ His sanctuary was called Kyon, and the hill upon which it stood was called Kynortion. At the foot of the hill was a shrine of Apollo; and the earlier deity is often called Apollo Maleatas. In Epidaurus the three divine physicians, Maleatas, Apollo, and Asclepius, became fused; and attributes of the two others found their way into the cult of Asclepius. In this way the dog of Maleatas entered the worship of Asclepius, and went with the cult to all parts of the Greek world. Later, legend made the dog the nurse of Asclepius in his childhood. The animal really sacred to Asclepius, however, was the Serpent. Throughout

the classical period both dogs and serpents were kept in his temples, and appear with him in art.

At all shrines associated with healing, from remote antiquity to the present day, there are ritualistic processions, with song. Worshippers take a large part in such processions, but usually with them march priests or other attendants of the shrine. Typical of these processional songs in Greek times were paeans in honor of Apollo and Asclepius. Similar processions must have formed a part of the prehistoric worship of Maleatas, as well.

Many scholars⁸ see in literature and in the ruins of Epidaurus evidence for secret rituals of some sort—not actually mysteries, but a “holy play,” with dancing, depicting the legend of Asclepius, which was revealed to a special group of worshippers only, perhaps at night. Certainly a hierophant is attested for the cult.⁹ It is entirely possible that for such a “holy play” some of the characteristic elements of the worship of Maleatas may have been taken over; for the fourth century paean of Isyllus (*IG* IV², 1, No. 128) indicates that the rites of that divinity were incorporated into the worship of Asclepius.

Ancientness of Animal Mummery

From remote prehistoric times, in the whole of the Mediterranean area, there was considerable use of animal mummery, in the cults of divinities who were “masters” or “mistresses of animals,” or to whom particular animals were sacred.¹⁰ In these cults, priests or attendants of the deities concerned donned masks or animal skins, and danced or mimed the actions of the sacred animals, hoping thereby to invoke or to gain the favor of the deity, or, in the case of a divinity of healing, to ward off disease. They were much respected by the onlookers, who regarded them as sacred beings. The Greeks were no exception to this rule. Among the animals which were portrayed in the rituals of their gods, and for which priests or priestesses or other votaries were named, were bears, doves, foxes, stags, lions, ravens, hawks, roosters, bees; also, in the dances and mysteries of Dionysus there were performers known as βούκοι, “cattle-tenders,” while apparently others mimed as bulls.¹¹

Food Gifts for the Mummies

Frequently gifts of food were given to the mummies—often cakes in the form of animals—or they carried food with them. In the Greek worship of Artemis Lyaia at Syracuse, for example, singers and dancers wearing “stags’ horns on their heads” carried huge loaves of bread stamped with the figures of animals of various sorts, and took part in some form of contest, the winner in which “took the bread of the loser” (Proll. to Theocritus, Ahrens, II 5). This is probably to be associated with a statement in Aristophanes (*Frag.* 253 Koch) that in the olden

days at Athens a group of dancers “in rustic garb” danced “with all sorts of good things to eat under their arms.” In the famous Rhodian swallow procession (Ath. 8.360b) the participants, presumably dressed as birds, went from house to house, singing, demanding food, and threatening to steal it if it were not given to them freely; apparently these mummies, too, carried the donated food with them. A cake known as an ἀμφιφῶν was carried by worshippers in processions in honor of Artemis-Hecate (*Etym. Magn.* 95). A cake called an ἀχαιὶνη, a “stag” (or a “goat”), apparently made in animal shape, was carried in processions to Demeter and Kore (Ath. 3.109e); and cakes were often given as gifts to dancers.¹² We may note parallels in other civilizations. After the bull dance of the Pecos Indians, for example,¹³ the “bull” goes into the houses of the community, where he is given presents of bread and other food, which are carried into the shrine. Similar gifts of food are made to the deer dancers of Taos. In a Thracian carnival observed early in the present century,¹⁴ the performers, some of them clad in the skins of animals, went around the village before their play, and householders brought them gifts of food, which they carried with them in their procession.

Animal mummery is always regarded as powerful magic in primitive societies. As time goes on, it has a tendency to degenerate into “funny dances,” and ultimately into children’s games.

Suggested Historical Sequence

In my opinion, it is highly likely that in the prehistoric cult of Maleatas there may have been some dog mummery, with costumed “dogs” and “dog keepers”; that during the mummery, spectators and persons wishing to be healed gave cakes to the dancers, both “dogs” and “dog keepers”; that the mummery was taken over into the cult of Asclepius; and that it continued for a while, perhaps, in the processions or in the “holy play.” It is significant, I believe, that our inscription does not call for an offering of “three cakes for the serpents,” which were particularly sacred to Asclepius; evidently the basic elements of the formula go back ultimately to a period before the coming of Asclepius himself, to an earlier ritual.

The actual mummery must have ceased long, long before 400 B.C. In that case, the order for the sacrifice of “three cakes for the dogs, three cakes for the keepers of the dogs” may have survived as an empty formula, the cakes being simply placed on the altar. Apparently the formula was greeted with derision by the Athenians of that day—as a fragment of the comic poet Plato (Ath. 10.441e) would indicate.¹⁵ Even the formula may have been dropped soon thereafter. In the *Plutus* of Aristophanes, produced in

388 B.C., the sacrificial cakes are all placed on the altar—and then “consecrated into a sack” (lines 680-681) by a priest.

Suggested Parallels

That dog mummery actually did exist in Greek lands in early times is almost certain. Among the objects found by excavators in Cyprus are terracottas contemporary with the early Dark Age in Greece, depicting masked dancers and animal masks for dancers. One of the latter looks very much like the head of a dog.¹⁶ On the marble drapery found in the shrine of Despoina at Lycosura, eleven female figures wearing animal masks run along in a rapid processional dance, to the music of lyre and double flute. Although the drapery is of Hellenistic date, it seems to be a reproduction of actual embroidered or woven drapery offered to the goddess in very early times, and to reflect cult practices of high antiquity. Despoina is an old goddess of fertility who is also a “mistress of animals.” At least one of the figures on the drapery (No. 9) has been interpreted by Dickins¹⁷ as wearing a dog-mask.

In the Asclepieium in Athens itself was found a relief (Athens, Nat. Mus. Inv. 2491) which has been discussed frequently by students of the worship of Asclepius.¹⁸ It is of the fourth century, but refers, perhaps, to a much earlier phase of the cult. Upon it a youth with a real dog at his side looks at a very large animal head usually identified as that of an actual dog—one of the temple dogs, in fact. In my opinion the head is on by far too large a scale for such an interpretation; Svoronos¹⁹ thinks the relief portrays a horse in a stall. In the light of the Cyprus terracottas, the head might rather be regarded as a large mask, used in ritual mummery in the early days of the cult, and preserved in a shrine of Asclepius, perhaps at Epidauros.

Many scholars have seen in the story of Circe a poetized reference to animal mummery in honor of a minor prehistoric deity. On a black-figured cylix in the Museum of Fine Arts in Boston (*AJA* 17 [1913] 1-13 and fig. 1), Circe is seen with five of Odysseus' comrades, each bearing the head of an animal; one of them has a dog's head.

Artemis-Hecate, herself a chthonic divinity of healing, is closely associated with Asclepius at Epidauros.²⁰ This deity was repeatedly connected with

dogs, was believed to lead a “rout” of supernatural dogs, and was said on occasion to appear in the form of a dog.²¹ We have already noted that cakes were sometimes carried in her processions (*Etym. Magn.* 95). Her cult seems to have spread from Thrace to Thessaly, as did that of Asclepius, and thence to other Greek lands.²²

In the field of comedy, we may recall that Aristophanes wrote into the *Vespae* parts for at least two dogs (841-842, 894-905), one of which actually has a “line” to speak—“bau bau” (903). Certainly in this play, at least, some dog mummery is attested!

Not only in classical lands, however, do we find dog mummery. Dog motifs occur among the very old Irish and Scottish dances; and a Danish folk dance, “The Dog and the Hare,” seems to be a deteriorated version of some mediaeval mummery in northern lands. Early settlers in our own country report a dog dance of the Sioux; I am inclined to believe, however, that what the settlers really saw was the Oglala Sioux Dog Feast Dance, in which dancers offered thanks to the Thunderbird before consuming a stew made from a dog! The Eskimo costumed themselves as wolves, foxes, bears, and dogs in ceremonial dances. To the present day the Haida Indians of Queen Charlotte Island have a “Society of the Brave Dog,” in which both men and women perform dog dances to acquire for themselves the courage and shrewdness of the animal.

A priori, then, there is no reason why the “three cakes to the dogs, three cakes to the leaders of the dogs,” in the Asclepius inscription may not preserve to us a distant echo of an ancient ritual of dog mummery, with gifts of cakes to the mummers, in a primitive cult of a divinity of healing, taken over for a time in the “holy play” or the processions of Asclepius, and later abandoned.

Lillian B. Lawler

Hunter College of the City of New York

NOTES

- 1 They are well summarized in Emma J. and Ludwig Edelstein, *Asclepius: A Collection and Interpretation of the Testimonies* (Baltimore 1945) II 187.
- 2 E.g., Lewis R. Farnell, *Greek Hero Cults and Ideas of Immortality* (Oxford 1921) 261; Francis R. Walton, “A Problem in the *Ichnetae* of Sophocles,” *HSCP* 46 (1935) 167-189.
- 3 But cf. H. Scholz, *Der Hund in der griechischen-römischen Magie und Religion* (Berlin 1937) 49.
- 4 Cf., e.g., Walther Judeich, *Topographie von Athen*² (Munich 1931) 441-442.
- 5 Scholz, op. cit. (*supra*, note 3) 30-31.
- 6 Edelstein, op. cit. (*supra*, note 1) II 22; Ira S. Wile, “The Worship of Asclepius,” *Annals of Medical History* 8 (1926) 419-434; Farnell, op. cit. (*supra*, note 2) 235.

IT WILL TAKE
MORE IN '54!

Join the

MARCH OF DIMES

January 2 to 31



7 Scholz, op. cit. (*supra*, note 3) 7-8; Farnell, op. cit. (*supra*, note 2) 241 and 262; Salomon Reinach, "Les chiens dans le culte d'Esculape," *RA* (1884) 129-135. 8 Edelstein, op. cit. (*supra*, note 1) II 213 and note 20; Richard Caton, *The Temples and Ritual of Asklepios at Epidaurus and Athens* (London 1900); cf. Farnell, op. cit. (*supra*, note 2) 239, 246, 279. 9 Edelstein, op. cit. (*supra*, note 1) II 213 and note 21; I No. 498b. 10 Lillian B. Lawler, "Dancing Herds of Animals," *CJ* 47 (1952) 317-324; E. Sjöqvist, "Die Kultgeschichte eines Cyprischen Temenos," *ArchRW* 30 (1933) 308-359 and esp. 345-347. 11 Strab. 10.3.16; Lucian, *Salt*, 70; cf. Lillian B. Lawler, "The Dance of the Holy Birds," *CJ* 37 (1942) 351-361; S. Eitrem, "Tierdämonen," *RE* 6A; A. B. Cook, *Zeus* (Cambridge 1914-1940) III 1082-1083, 1097. 12 Ath. 14.647c; 15.668c, d; Plut. *Conv. Prob.* 9.747a; Dem. *De Cor.* 18.260; Lillian B. Lawler, "Orchēsis Ionike," *TAPA* 74 (1943) 68-70. Cf. the cakes in deer shape offered at the Elaphebolia, Ath. 14.646e, and those made in the shape of birds and beasts, offered to Adonis, Theoc. *Id.* 15.117-118. 13 Edna Fergusson, *Dancing Gods* (New York 1942) 62-64 and 37. 14 R. M. Dawkins, "The Modern Carnival in Thrace and the Cult of Dionysus," *JHS* 26 (1906) 191-206 and especially 197. 15 Lewis R. Farnell, "Plato Comicus, Frag. Phaon II—A Parody of Attic Ritual," *CQ* 14 (1920) 139-146; cf. also Xen. *Mem.* 1.1.14. 16 J. L. Myres, *Handbook of the Cesnola Collection of Antiquities from Cyprus* (New York, Metropolitan Museum, 1914) 342, No. 2077; cf. Sjöqvist, op. cit. (*supra*, note 10). 17 Guy Dickens, "Damophon of Messene," *BSA* 13 (1906-1907) 392-325 and plate 14. 18 Cf. F. R. Walton, op. cit. (*supra*, note 2) 178. 19 J. N. Svoronos, *Das Athener Nationalmuseum* (Athens 1908-1911) 648 and plate cxliii. 20 Cf. Caton, op. cit. (*supra*, note 8) 13. 21 Porph. *Abst.* 4.16; Eust. *ad Od.* 12, p. 1714, 41-49; cf. M. P. Nilsson, *Griechische Feste* (Leipzig 1906) 395-400. 22 L. R. Farnell, *Cults of the Greek States* (New York 1896-1907) II 507.

Today's Aeneases, I*

When Aeneas, "our great ancestor," storm-tossed on the Libyan shore, came as a stranger in a strange land to Dido's temple to await the arrival of the Phoenician queen, he stopped to gaze in wonderment at the mural depicting the major incidents of the siege of Troy. *Quae regio in terris nostri non plena laboris!* (*Aen.* 1.460) was the cry wrung from his heart. What part of the world was not filled with his labor? These *lacrimae rerum* were indeed heart-rending to the long-suffering wanderer, upon whom dawned the realization that he could now feel nothing but pity for past glories, could feast on nothing but the insubstantial picture, as his groans grew frequent and the tears flooded his face:

Sic ait atque animum pictura pascit inani,
Multa gemens largoque umectat flumine vultum.

Such is the picture of the great Trojan at one of his worse moments. The death of his city emblazoned in this far corner of the world pin-points the suffering, the grievous losses of the past, the almost irreparable position into which Trojan fortunes had fallen. It emphasizes the magnitude of the task before him, the long road he must travel before he can restore that glory in a new Troy. Still, though melancholy is the dominant emotion of the scene, there is a ray of hope in the fact that the glories of Troy are known in these furthestmost regions; even these foreign shores, far from being ignorant of him, are filled with his labors. Only the insubstantial picture may remain, but its remembered reality lives in the hearts of men.

We today stand, as so many latter-day Aeneases, in the temple of Education, on an almost foreign shore where our past glories are, it seems, our only consolation. We deplore the losses in student enrollments, the lack of cooperation of administrative personnel, the free elective system coupled with the inroads of specialized education into the curriculum on the one hand, and the attacks of modern general education on the other. Starting over a quarter century ago with the *Report of the Classical Investigation*, we have made attempt after attempt to adjust the study of Latin to what we term changing conditions. In our conventions we conduct a symposium of editors of classical periodicals on the need for correlating the teaching of the classics with modern problems, specifically those of an economic or sociopolitical nature, or we listen to a presidential address on "The Judgment of Antiquity on Democracy." We are developing, in this changing world, into group thinkers, purveyors of social thought engrossed in applying a social technique to the study of the classics.

Question of Success of Innovations

In our text books and presentation we do everything conceivable to remove as much blood, sweat, and tears as possible from the work and the regimen of the Latin student. We set our standards and we gear our efforts for the great mass of students; we appeal, not to the individual, but to the group; we are interested in the greatest possible good for the greatest possible number; we are motivated by the philosophy of the welfare state. The Gallic Wars are too difficult for the *hoi polloi*; passages must be watered down, or the drudgery will prove too arduous; easy readings must be provided, so that the average student may read rapidly, secure thereby a sense of achievement, and become happy in his work. Stress must be laid, we have been told, on the similarities of English and Latin grammar; students learn by likenesses, not differences; we must not frighten or confuse them. Whereas the actuality is that students know little or nothing of English grammar, even such fundamental distinctions as those of active and passive voice. This fact has been well appreciated by one of our colleagues, Professor Bert Narveson of Saint Olaf College, at Northfield, Minnesota, who has published in 1952 a brochure entitled *Functional Grammar Terms for Language Students*, which is a formal and organized presentation of the rudiments of English grammar needed by the Latin student. It is further encouraging to note a trend toward emphasis on contrast of the form and genius of the two languages brought out forcibly by Professor Waldo Sweet in his Latin Workshop at the University of Michigan in the summer of 1952.

It would seem that, with the concerted efforts of Latin teachers directed toward a not so *aurea medio-*

critas in their adapting the study of Latin so that it will appeal to and be digestible by the great masses in American democratic society, we should have more to show for our efforts, if we are aiming at the proper objectives and are motivated by the proper ideals. Thus we have been drawn into the audio-visual vortex; we have film strips, tape recorders, records, playlets. Of course, today, we only rarely attempt to produce Sophocles or Plautus; our dramatic fare is something simple which the great mass of students can appreciate, with Aeneas as a sort of Hopalong Cassidy. We build Caesar's bridge time and again; we make Roman dolls dressed in toga or pallium; we have Latin clubs, Roman banquets, and readings from Homer, in English of course. We have Latin cross-word puzzles and Latin comic strips. We have literally run the entire gamut of popular appeal in our attempts to invite, persuade, and cajole the great mass of American students to undertake the study of Latin. With what result? From all sides we hear pessimistic reports of falling enrollments, of dropped classes, of curtailed faculties, and even of closed and defunct departments. Four-year Latin requirements are becoming increasingly rarer; the two-year requirement suffers a heavy mortality in junior year, when Latin becomes elective; numerically promising Freshman classes drop noticeably in sophomore year.

Our Tools and Our Aims

The apparent failure of our attempts to modernize the study of Latin and to adapt it to what we think of as a changing world might well be the result of incompetent practitioners. We certainly have the tools and the gadgets of progressive education; maybe we do not know how to use them. Such charges are leveled at us from time to time by those both within and without the pale of classical studies. But it is equally pertinent to question whether the tools we are employing are the proper tools for the job. Give a skilled surgeon an axe instead of a scalpel, and you may well shudder at the results. An excellent technique for the fender painter on the Chrysler production line will not help the designer of the fabulous new 1955 Chrysler seated at his drawing board, and your mother, without all the scientific know-how of the modern bakery, can still produce with her favorite recipe the most toothsome morsel you have ever tasted.

Not only is it pertinent to inquire whether we have the proper tools. It is equally significant for us to determine what we are trying to produce, to define anew the final cause of our efforts, to ask with Horace:

Amphora coepit
Institui; currente rota cur urceus exit?

Is there something at fault in our underlying philos-

ophy of education which may account for our apparent failure? We have been attempting to appeal to the masses, we have been doing group thinking, correlating world problems. Have we, after all, been not only democratic, but in a sense socialistic in our aims? Have we been swept into the present philosophy of general education? We surely have been using its tools and trying to build its group personalities.

Classicists and General Education

It was natural for us, in the beginning, to have supported general education. At its inception, general education opposed itself to specialized education and to the free elective system; it seemed to be the salvation of the liberal arts, the only aid to broadening cultural studies against the movement urging early and intense specialization in a specific field. Its aims of requiring all students to take work in humanities, social sciences, physical sciences, and mathematics up to the junior year in college were the objectives of everyone who believed in educating the whole man and in giving a well-rounded basic instructional program in all fields of human activity. It was the basic educational philosophy, not only of the small liberal arts college, but of the private academy and high school, a philosophy that we could espouse with no qualms of conscience and could view with no fear.

Within a comparatively short time, however, this program gave way to a new program of general education, which is an outgrowth of the studies of those educationists comprising former President Truman's *Commission on Higher Education*. In the hands of the gentlemen appointed to this Commission, education is no longer concerned primarily with the individual, but it is concerned with the group. It has become a social technique; it fosters group thinking, group consciousness. It assigns second place to the dictum that "the proper study of mankind is *man*;" it would have us believe that the proper study of mankind is *society*. It inverts the very meaning of humanism and humanistic studies, when it urges the study of the social fabric rather than of the threads which make up that fabric. Plato constructed the ideal state so that he might discover in "the same thing written large" what justice is in the individual man. General education is concerned only with "the thing written large," the group, the mass, the state. And yet man, the component part, each individual, is highly important; his education as a man ranks equally with his education as a part of society—points which are well taken by Professor Gordon Keith Chalmers, President of Kenyon College, in his recent book, *The Republic and the Person*.

(Continued on page 33)

The Classical Bulletin

Published by the Department of Classical Languages
at Saint Louis University

EDITORIAL COMMITTEE

William Charles Korfmacher.....	Editor
M. Joseph Costelloe, S.J.....	Associate Editor
Chauncey Edgar Finch.....	Associate Editor
Marcus Anthony Haworth, S.J.....	Associate Editor
Francis Charles Hunleth, S.J.....	Associate Editor

Address: 3650 Lindell Boulevard, Saint Louis 8, Missouri.

Subscription: \$2.00 per year. Single copies: 40c. To members of the ACL, CAAS, CAMWS, CANE, and CAPS, \$1.60 per year, through the Office of the Secretary-Treasurer of each of these organizations.

Concerning subscriptions, renewals, books, pamphlets, advertising, and the like, please address the Editor. Concerning manuscripts for possible publication, address any member of the Committee.

Volume 30 January, 1954 Number 3

EDITORIAL

Classics and the Abundant Life

An Associated Press report from Boston, dated November 11, 1953, calls attention to certain very interesting words uttered by the Reverend Daniel A. Lord, S.J., widely known Catholic author and youth leader, who had urged "that every college and high school develop a course in leisure," and had maintained that "the problem of leisure is one of the greatest confronting youth today." Quoting Father Lord directly, the report continues: "'We live,' he said, 'in an age which science has made abundant with leisure. Leisure time should not be spent in front of a TV set. Such leisure has made people mentally and physically supine.'"

As the address in question was before the National Conference of Catholic Youth Work, the leisure of the young was emphasized, though the report made mention of Father Lord's statement that "parents' use of leisure is reflected in the way their children use it."

Surely, barring some sort of national emergency, great numbers of Americans, with the great augmentation of technological advance and the continuance of a high living standard, are on their way to "an abundant life," in which their hours of actual employment will be reduced, and their hours of free time will be notably increased. What are they to do with it, whether youths or adults? What are men and women of mature age, and those of declining years with life expectancy considerably lengthened, to seek by way of avocation or hobby?

Surely there are many answers. Some—perhaps with undue brusqueness—would suggest for the young an intensification of the school program and a lengthening of the number of weeks per year given to it as a very profitable and desirable means of re-

ducing youthful leisure time as well as of meeting other problems in education itself. But for those who are older, among many other possibilities, there is always the answer of great literature, and more specifically the answer of the classical literatures of Greece and Rome—in translation for those who can do no better, and in the original for those whose training has given them a grounding in the great tongues of classical antiquity.

Cicero himself, forced by the exigencies of political change in the years of his vigorous maturity from the political arena that had been his very life, interestingly remarks (*Tusc.* 2.1): "Brutus, I think that I must needs play the philosopher; for as I have now no occupation, how can I occupy myself better?" And later in the same work (5.5), in the course of an almost lyrical apostrophe to Philosophy, he cries: "To you I come as a refugee, from you I petition aid, to you now wholly and entirely—as heretofore in large measure—I convey myself." And had it not been for this "avocation or hobby" of the great Roman, this program of translating into Latin Greek philosophical writings, the history and literature of philosophy would today be considerably poorer.

The rewards of good literature are ample. We Americans have suffered as a people from an excessive intensity and expensiveness in our entertainment. Good books cost little—they may be had even on loan from the nation's libraries. And their potential of "entertainment" is limitless, for no man can master all good literature, nor can any one ever fully and finally interpret the riches of a masterpiece. More reading, more study of the masterpieces of Western literature, can enrich the individual and strengthen the nation.

And in this regard we need remark, too, how thin the ranks of American "lay scholars in classical philology" are—men and women, that is, who, though not members of the academic profession, have yet an established competence and authority in the field, gained by a continuing devotion to the classical languages as an avocation in their professional or business lives. Yet such "lay scholars" are fully a part of the tradition of classical philology; and the roster of British philologists, for example, furnishes brilliant instances. It remains for America to do as well.

There are, to be sure, answers to the question of "avocations or hobbies" in the new and abundant life which the wonders of science are holding out in prospect for us. And it is in no spirit of turning back the clock, but rather in the sane program of using all that mankind has achieved, both now and in the past, that we may see in the classics of Greek and Latin one answer, at least, to what men and women are to do with the golden hours of free time to which they now so happily look forward.

—W. C. K.

Caris Primae Humanitatis Alumnis

The verses here published were found among the papers of the Reverend John F. O'Connor, S.J., who died on October 4, 1940. For nearly sixty years he had treasured them as a memorial from his beloved professor when at Saint Mary's College (Kansas) and had taken them with him in his various peregrinations. They are here given to the public for the first time, as far as is known, and it is hoped that they will incite others to emulation. Though original Latin verse is not unknown with us, it is far from frequent.

The author was a young Jesuit scholastic, named Maurice J. O'Reilly, who died at an early age on March 11, 1885. He had entered Saint Mary's College in April, 1870, and was soon noted as a talented, studious, and well-mannered lad. He entered the Jesuit novitiate in August, 1875. Before many years had passed he was back as teacher in his alma mater, and it was during this time, while teaching First Humanities, which corresponds roughly to our fourth high class of the classical course, that he composed the valedictory poem into which he wove names of the majority of his students. The year was 1882.

Alumnis Professor Amantissimus

Praeteriit iam ver fecundum, florifer annus,
Lactea purpurea redimitum tempore vitta;
Iam venit auricomae Cereri gratissimaque
aestas,
Cum sitiunt herbae, et pecori iam gratior umbra
est.

Vos, mi discipuli, pars maxima semper amoris,
Mox patrios lares ac dulcia limina avita
Post bis sex menses tardos laeti repetetis;
Mox alacres colla amplexu materna premetis,
Accipient reduces vosque oscula casta sororum.
Alta domus festis resonat clamoribus aula,
Suave salutatum veniunt carique sodales;
Dulcia ducetisque abiectis otia libris,
Donec condiderit bis Cynthia noctivaga orbem.
Tempus adest maestum, sic volunt tristia fata,
Quo extremumque vale nobis salveque loquen-
dum.

Salve igitur classis super omnes clara relucens:
Tu, Conahan,¹ salve, salve, carissime Keating,²
Salve, Cliffordi,³ mi affini sanguine iuncte;
Tuque vale, Floerschi,⁴ et mihi quam suavissime
Throi.⁵

Vosque, Dali,⁶ Lilli,⁷ Kisteri,⁸ mique Polone,⁹
Tuque vale, Connoriades,¹⁰ dulcissime rerum,
Aeternamque vale, par clarum Connoiorum,¹¹
Dundoni¹² illustris, Dickersonque¹³ adamate;
Vosque valete omnes, quos versu dicere non est.¹⁴
Cum reduces gaudens schola amantibus excipit
ulnis,

Et vobis votum est Musarum scandere montem,

Ne audax, oro, calcitret unquam Pegasus ales.
Vobis, discipuli, Deus omnipotens benedicat,
Vosque Dei genetrix altissima protegat omnes.
iii Kal. Iulias.

Letter to Father O'Connor

Carissime Ioannes:

Dum mundi navigas mare procellosum, hanc
caelestem tesseram semper in ore, semper in corde
habeas:

Sis finis, Deus, exemplum sis, Christe Redemptor;
Sis, Virgo, auxilium, victima semper ego.

In precibus tuis fac me memineris.—

M. J. O'Reilly, S.J.

Augustin C. Wand, S.J.

Saint Mary's College,
Saint Marys, Kansas

NOTES

1 Conahan, Eugene, from Detroit, Michigan. Attended February, 1882, to June, 1883. 2 Keating, Edward, from Elgin, Illinois. Attended from September, 1880, to June, 1884. 3 Cliffordi, John J., from Denver, Colorado. Attended from September, 1879, to June, 1883. 4 Floerschi, Joseph, from Myers Valley (i.e. Flush), Kansas. Attended from September, 1879, to June, 1884. 5 Throi, C(harles) Leo, from Saint Charles, Missouri. Attended from September, 1879, to June, 1883. 6 Daly, Frank R., from Saint Louis, Missouri. Attended from September, 1881, to June, 1883. 7 Lill, Henry, from Salina, Kansas. Attended from September, 1879, to June, 1882. 8 Kister, George R., from Saint Charles, Missouri. Attended from September, 1879, to June, 1884. Joined the Society of Jesus; died January 8, 1937. 9 Poland, Lawrence, from Chillicothe, Ohio. Attended from September, 1881, to June, 1883. 10 O'Connor, John F., from Saint Louis, Missouri. Attended from September, 1881, to June, 1884. He joined the Society of Jesus. Died October 4, 1940. Among his papers this poem was found. 11 Conroy, John Joseph and Thomas F., brothers, from Milwaukee, Wisconsin. The former attended from September, 1881, to June, 1885, the latter from September, 1881, to June, 1884. Both later became physicians. 12 Dundon, Thomas J., from Richmond, Indiana. Attended from September, 1880, to June, 1884. 13 Dickerson, Sydney Johnson, from Denver, Colorado. Attended from September, 1879, to June, 1882. 14 The following are those with whom he gave up in despair: Byrne, John, from Byrnesville, Missouri. Attended from September, 1881, to June, 1884. Hill, Joseph F., from Lebanon, Kentucky. Attended from September, 1881, to June, 1884. He joined the Society of Jesus. Died August 21, 1917. Hoferer, Michael J., from Wamego, Kansas. Attended from January 3, 1878, to June, 1883. Joined the Society of Jesus. Died June 21, 1947. Leary, Michael A., from Solomon City, Kansas. Attended from September, 1880, to June, 1884. He joined the Society of Jesus. Died April 8, 1935. McNulty, Michael F., from Java Village, New York. Attended from September, 1881, to June, 1884. He joined the Society of Jesus. Died March 25, 1932. Murphy, Joseph M., from Saint Louis, Missouri. Attended from September, 1881, to June, 1882. Later with the Mercantile Trust Company, Saint Louis, Missouri. O'Farrell, Maurice, from Salix, Iowa. Attended from September, 1881, to June, 1883. Twellmeyer, Frank H., from Yazoo City, Mississippi. Attended from September, 1881, to June, 1884. He joined the Society of Jesus. Yungfleisch, Joseph John, from Joliet, Illinois. Attended from September, 1879, to June, 1882, and September, 1883, to June, 1884. <In the foregoing, notes on the Latin text have been omitted. Editor.>

Est enim illa Platonis vera et . . . certe non inaudita vox, omnem doctrinarum harum ingenuarum et humanarum artium uno quodam societatis vinculo contineri—Cic. *De Or.* 3.21.

De Conciliando—ACL Message

In response to your editor's friendly request for a communication from me on matters classical, I take the liberty of responding with a few remarks about the functions and purposes of the American Classical League, as I conceive them to be. I suppose it is obvious to all classical people that the League exists and thrives as one agency of sound education in America. As such, it assists the exponents of classical learning in their efforts to resist the muddled thought and enfeebled expression of our times. The teaching of Latin is not, of course, a panacea for such ills; but it remains the one most tested discipline for their correction.

Since in such matters the malady outruns the cure and sin outraces penitence, the problem for us, as physicians of the soul, is more than pressing. We are faced by the opposition of these common tendencies, plus the active exploitation of these weaknesses by powerful practitioners of nonsense: the *Leveller* who argues that a democratic education must repudiate all difficulties and embrace exclusively those subjects, of whatever value, which remain within the reach of all; the *Pragmatist* who would relate all pedagogic questions to an easy standard of immediate utility, and what is more, with special reference to livelihood instead of life; the *Philistine*, with slavish and unquestioning obedience to educational conventions current in his time; the *Sophist*, with his shifty view that all is relative, and eager to peddle his wares, the shining tin of pseudo-sciences adorned with neo-classic names; and lastly the *Misologist* who scorns intelligence itself, disparages good sense, reduces conduct, taste, and all evaluation to the plane of animal behavior, and makes a cult of a nihilism which can only mean the end of civilized existence.

One could wax more eloquent upon the demonology of modern education, but this quick résumé will demonstrate, I think, the weight of this collective force against us; for these fellows are united by a common lack of faith in logic, indifference to human dignity, and extraordinary ignorance of democratic doctrine and its emphasis on natural reason. However, my purpose at the moment is, not to rectify their errors or expose their shamelessness, but to deduce that we had best unite against this grim alliance, least it overwhelm us one by one.

Aims of the League

Naturally, we have been doing this for years through our various classical organizations, and these joint efforts have accomplished much; but it may be well at times to re-assess the need: some people are not "joiners," and they abjure connections which might implicate them in distasteful operations; others feel that life is over-organized already;

the tax upon one's time and purse and energy is now exorbitant; while many think that they can safely leave to others these extensive and demanding enterprises: they have more immediate concerns which they can bring to issue, basking in the large security thus easily and inexpensively provided. All of these motives are at times commendable, but none of them apply to any of our classical societies, which were founded and exist not to regiment but to unify, at no great cost to anyone, the influence of all right-thinking people behind a joint endeavor to sustain and strengthen classical traditions; in this situation, therefore, isolation is unwise, untimely, and unsafe; and in view of these considerations, I would personally invite all friends and teachers of the classics—scholars, practitioners, and amateurs alike—to join the American Classical League in its nationwide endeavor to achieve our common goals.

World's Largest Classical Organization

The popularity and perhaps the soundness of this reasoning is attested by the fact that the League is now the world's largest classical organization, with over 3000 senior members and more than 17,000 high school members now enrolled in the Junior Classical League. The very bulk of our business, in accommodating the interests of so many people, makes it possible to offer each member of the League a variety of services very cheaply: the materials of our Service Bureau and facilities of our Teachers' Placement Office are proving most useful to classical teachers; *The Classical Outlook*, with eight issues a year, carries articles and reviews of interest to scholar and layman alike; and the annual Latin Institute, with speakers from schools and colleges throughout the nation, is an inspiring affair for all who attend. Access to all of these good things, including a subscription to the *Outlook*, is only one dollar a year, or ninety cents in combination orders for other classical periodicals.

Activities of the JCL

The Junior Classical League is also attracting special attention at the present time: there are now more than five hundred individual chapters of the JCL, over thirty state federations, and several regional associations of these affiliated Latin clubs. A preliminary national meeting was held at Oxford, Ohio, last June to lay plans for the first full-scale national convention: this will be held at the Incarnate Word High School in San Antonio, Texas, in June, 1954. Again, the cost is small and the benefits considerable: chapter dues are only two dollars a year, of which one dollar is set aside for a chapter subscription to *Torch: U. S.*, the national magazine of the JCL; in addition, individual members pay twenty-five cents for a membership card or sixty-five

cents for a membership pin. Most teachers know, I believe, the importance of such clubs for high school students, especially Latin students who, in these degenerate days, too often feel that they do not "belong," that they are not moving with the current. But here in the JCL there is a swelling stream on which they may embark in excellent company. Further information concerning both the senior and junior divisions of the League may be obtained from the national office at Miami University, Oxford, Ohio.

The League's various activities give all classical people in the United States a unique opportunity to work together for common ends; of national scope, with unbounded interest in Greek and Latin studies at every level, and with deep concern for the welfare of classical education in all schools—public, private, and parochial—the League is in a peculiarly good position to assert the strength and unanimity of our convictions in the face of powerful, well-organized opponents. It does not, however, operate in the spirit of rancor which such opposition so often deserves; in the conduct of its affairs, new friendships are made, old ones renewed, deeper insights established, and enthusiasm stirred in an atmosphere of cordial and sincere accomplishment.

Van L. Johnson,
Tufts College

Today's Aeneases

(Continued from page 29)

It would, of course, be oversimplification and false to blame all our adversity on general education. Nevertheless, this modern and most recent phase of general education is but the corollary and crystallization of certain educational trends which have been going on for a much longer time than four years, trends which we have been following in our attempts to appeal to the masses, to water down our courses, to indulge in group thinking. We seem to have lost the vision of our main objective, the education of the individual person, with emphasis on imitation of the individual hero, orator, general, or thinker. We look upon Aeneas as a "typical Roman," a social type, not as the incarnation of each and every truly great Roman. We have forgotten that our Livy course was a study of man, of Hannibal and Scipio and Sempronius. It has escaped our mind that our reading of Tacitus began with the study of a man, Agricola, conqueror of Britain.

The Need for Vision

Still all is not black. If we have the foresight and the temerity to propose to ourselves a divided objective, we can say with Horace:

Non omnis moriar, multaque pars mei
Vitat Libitinam. . . .

While it is true that there is no region on earth that cannot be filled with our labors, nevertheless we

should realize the need of making our appeals to the masses without compromising our position in the teaching of Latin itself. In vocabulary it is universally acknowledged that the English language owes a great dictionary debt to Latin. Texts are available for the offering of general and specialized courses in vocabulary from classical roots; in some schools these courses, offered as English courses by classics teachers, have found wide acceptance and enthusiastic student support. Courses in English scientific terminology are particularly needed, not only in the liberal arts college, but in the senior year of high school for those students who will enter upon nursing or pre-medical studies in college.

D. Herbert Abel

Loyola University of Chicago

(To be concluded in the February number)

NOTE

* Read at the Thirteenth Annual Meeting of the Illinois Classical Conference, Chicago, Illinois, February 13, 1953.

The famous description of Horace, made yet more famous for English readers by the exquisite aptness with which Boswell placed it on the title page of his *Life of Johnson*—

Quo fit ut omnis
Votiva pateat veluti descripta tabella
Vita senis—

expresses the true greatness of Lucilius. He invented a literary method which, without being great, yields to no other in interest and even in charm, and which, for its perfection, requires a rare and refined genius.

—Mackail.

Breviora

The Concussionary Art—Remarks

In a preceding number of THE CLASSICAL BULLETIN (28 [April 1952] 61-62) the above art is humorously dealt with by Grundy Steiner on the basis of a somewhat strained comparison of Latin *concussio* with the American slang usage "shakedown". He adds that the word occurs, "appropriately changed, in French, Spanish, Italian, and Portuguese regularly with the meaning 'extortion'." This generalization is misleading, since it does not make a distinction between *concussio* used as a legal term, and the American slang expression "shakedown".

As regards the legal term, Webster's (ed. 2, 1951) defines *concussion* as follows: "2. A forcing by threats, coercion. *Obs. exc. Scot.*"—Funk and Wagnall's *Standard Dictionary*, under 2: "*Civ. Law*. Extortion by threats of violence; blackmailing; distinguished from *robbery* in that no actual force or violence is applied."—Murray II 780: "3. Extortion by threats of violence, *esp.* on the part of the ruling power. *Orig. in Rom. Law.*"

This legal term, *concussion*, does occur, appropriately changed, in French, Spanish, Italian, and Portuguese. The following are a few definitions:

Hatzfeld-Darmsteter-Thomas: "XVe s. Gain illicite fait par un magistrat, un fonctionnaire abusant du pouvoir que lui donne sa charge."—Cuesta's *Diccionario de las lenguas española y francesa*: "Abus que fait un fonctionnaire public de son autorité, en recevant de ses administrés, à l'occasion de ses fonctions, ce qu'il sait ne pas lui être dû."

Diccionario de la lengua española (Academia, ed. 17, 1947): "2. Exacción arbitraria hecha por un funcionario público en provecho propio."—Cuesta: "Abuso que comete un funcionario público recibiendo, con motivo de sus funciones,

lo que sabe no le es debido. En derecho se emplea la palabra *concusión* como término genérico."

Battisti-Alessio, *Dizionario etimologico italiano* (1951): "giur. Estorsione per abuso di autorità."—*Dizionario Crusca* (1878) under *l'ermine de' Legisti* gives a long explanation with examples.

Dicionário da língua portuguesa (L.Freire): "concusão 2. Jur. Crime cometido pelo empregado público que extorquiu a alguém dinheiro ou outra qualquer coisa, ou que sem autorização legal impôs uma contribuição e recebeu qualquer importância dela, ou que recebeu mais do que era devido."

As regards the slang term "shake down" or "shakedown", the various definitions can be summed up as follows: "To take from (a victim) all he has on his person or available, in any form of confidence game, at one stroke.—To force (one) to give up money, esp. for police protection.—An instance or means of depriving one of money by persuasion or compulsion."

The corresponding slang expressions in the four Romance languages in question are very likely many and would require a special research, not a mere "appropriate change." In Mexico, the picturesque term "la mordida" is used, and the other Spanish-speaking countries can be supposed to have their local picturesque terms, entirely unconnected with the Latin *concusio*. The subject is tempting and could be extended to other groups of languages, since "shakedown" has become a universal pastime of the so-called atomic age.

A. R. Nykl

University of Wisconsin

Baird Memorial Latin Contest, 1954

New York University's twentieth annual Baird Memorial Latin Sight-Reading Contest for secondary schools will take place on Saturday, March 20, 1954. Teams nominated by their teachers compete in carefully supervised upper and lower group examinations for team cups, individual medals, and certificates. A gold medal and a thousand dollar scholarship to Washington Square College are awarded to the senior making the highest individual score, and other individual winners in each of five geographical areas receive silver medals.

Only prose is set for translation. The lower group examination (on material approximating the difficulty of Caesar) is for students in their second year of Latin, the Upper Group (on material approximating the difficulty of Cicero) is for students in their third or fourth years. Full teams consist of six students, three in each group. Schools which do not wish to enter a six-man team have the privilege of entering a three-man team in either group. With the exception of the scholarship, each group has its separate set of awards.

This contest, long very popular in the metropolitan area, has for two years been open to any secondary school in the United States which is willing to enter contestants and assume the expenses of their New York visit. Teachers desiring more detailed information should write Charles Henderson, Jr., Director, Baird Memorial Latin Contest, Classics Department, Washington Square College, New York 3, New York.

Charles Henderson, Jr.

Washington Square College

Summer Schools at British Universities, 1954

"For 1954 Summer Schools are offered at Oxford, at Stratford-upon-Avon, and at the two capital cities of London and Edinburgh," according to a brochure (p. 3) entitled *British Universities—Summer Schools, 1954* (London 1953). "The Edinburgh School," it is added, "arranged jointly by the Scottish Universities, will have an historical theme: in London the course will use the special material for study of the seventeenth and eighteenth centuries preserved in London's buildings, galleries and records. At Stratford-upon-Avon the course on Shakespeare is being arranged under the auspices of the University of Birmingham. Modern politics and literature will be studied at Oxford."

Though the courses are primarily for graduates, consideration will be given to applications from undergraduates with suitable qualifications. It is announced, too, that (p. 12) the "British Universities taking part in the programme are each contributing to a scholarship fund a sum equivalent to one free place for every thirty accepted students. Out of this fund a limited number of grants are offered to cover part of the fees. Grants will be awarded at the discretion of the Selection Committee, and will usually cover approximately half of the total Summer School fees (but not travel costs)."

Those interested are advised to apply as follows: Institute of International Education, 1 East 67th Street, New York 21, New York.

Nil Esse Quin Latine Dici Possit

The worth of the above proposition on the vitality and versatility of Latin is strikingly brought out in a recent number of *Latinitas* (1 [October 1953] inside back cover), where a full-page advertisement explains in impeccable Latin the virtues of a cleansing agent, apparently a detergent, known as *Omo*. The virtues of this product are glowingly set forth; for example, *spuma eius inter textilium fibras permeans omnes sordes ex linteis vestris solvit*; and towards the close comes a sort of punch-line, of the sort so familiar, in English, to American radio hearers and television viewers: *Io OMO! Nihil OMO melius! Nihil melius lavat!*

Salute to Boston College

Boston College continues its fine tradition of classical activity. On the evening of April 26, 1953, its classical academy presented *An Academic Specimen*, consisting in the "translation, interpretation, and analysis of the plays of Sophocles," as the printed program sets forth, by undergraduate students. The interrogators on this occasion were Professors C. Arthur Lynch, of Brown University; Van L. Johnson, of Tufts College; and Eric A. Havelock, of Harvard University.

To the office of THE CLASSICAL BULLETIN, too, has come the fifty-two page issue of *The Humanities* (12 [Spring 1953]), described (inside front cover) as "an undergraduate publication of Boston College under the direction of the Department of Classics. It is devoted to the Christian tradition of humane studies."

New Societies, AIA

It is cheering, indeed, to read of the interest in archaeology demonstrated in the fact that during 1953 no fewer "than five new societies of the Archaeological Institute of America have been formed, bringing the total to forty," as is pointed out by Jotham Johnson, editor of the *Archaeological Newsletter* (Number 19 [November 9, 1953] 149-150). This indicates a healthy interest in man's historic past, and in the processes by which the archaeologist attempts to add to the store of our knowledge in that respect. It is gratifying to THE CLASSICAL BULLETIN to note that one of its former Editorial Associates, Professor Constantine G. Yavis, now at Holy Cross College, is secretary of the Worcester Society.

Fellowships Abroad

From the Institute of International Education comes an informative pamphlet, *Fellowships Abroad for American Students, 1954-55* (New York 1953). Awards are for one academic year, or less; if for an academic year, the starting date would be October or November, 1954. Awards are available in *Asia*: in Ceylon and Iran; in *Europe*: in Austria, Denmark, England and Wales, England and Scotland, Germany, Italy, The Netherlands, Spain, Sweden, Switzerland; in *Latin America*: in Brazil, Cuba, Mexico. Fields of study include languages and cultures, fine and applied arts, government and history, and various others. The general eligibility requirements include the following items: United States citizenship; possession of a bachelor's degree by the time of departure; previous establishment of a good academic record; facility in the language of the country of study; good character; good physical health. Preference is given to candidates under thirty-five years of age, with lower age limits in some cases. Both married and unmarried men and women are eligible, unless the contrary is stated. Other things being equal, there is a preference for applicants without previous foreign experience.

"Most of the fellowships," says the pamphlet (p. 2), "must be considered as grants-in-aid for foreign study. Candidates must be able <usually> to pay their own travel and incidental expenses, and living expenses not covered by the grant." Closing dates for application vary. Those interested are instructed to apply for detailed announcements on individual programs and application blanks to the following: U. S. Student Department, Institute of International Education, 1 East 67th Street, New York 21, N. Y.

Book Reviews

George E. Mylonas and Doris Raymond, editors, *Studies Presented to David Moore Robinson on his Seventieth Birthday*, volume 2. Saint Louis, Washington University, 1953. Pp. xx, 1336; plates 98. \$35.00.

Nearly two years ago the first of the two volumes in honor of the dean of American archaeologists was reviewed in THE CLASSICAL BULLETIN (28 [April 1952] 70). The present volume is even more "monumental" than its worthy predecessor. Where the first volume dealt with problems connected with Prehistoric Greece, Egypt, and the Near East, Architecture and Topography, Sculpture, Monumental Painting, and Mosaics, the second is concerned with Vase Painting, Coins, Inscriptions, Linguistics, Literature, History and Life, Religion, Mythology, Philosophy, and nine miscellaneous items that failed to fit into any of the earlier categories.

The authors who have contributed papers to this *Festschrift* to end all *Festschriften* and the editors who have seen them through the press are to be congratulated on the high standard which they have maintained throughout so many printed pages. The two hundred and sixty-seven contributors to the two volumes have not only shown international character in classical scholarship, but in a very concrete fashion they have portrayed the present state of classical investigations in widely divergent fields. Even if there were sufficient space to review this tremendous tome in detail, it would take the extensive knowledge and broad experience of a Professor Robinson to do so at all adequately. Instead of attempting such a task I shall indicate a number of articles that proved interesting to me, and which I think will be of interest to readers of THE CLASSICAL BULLETIN.

C. Bradford Welles ("The Lesson of the Peloponnesian War"), following Thucydides, attributes the downfall of the Athenian Empire to her uncontrolled ambition: "she was adventurous beyond her power, and daring beyond her judgment" (p. 788). Arthur Patch McKinlay ("Wine and the Law in Ancient Times") traces the history of the temperance movement in antiquity, which was not always successful, as we may readily imagine. He cites the "famous decree of 186 B.C. outlawing the Bacchanals," as "one of Rome's most important attempts at dealing with the liquor problem" (p. 863). If this is so, the condemnation of excessive drinking is more implicit than explicit, for neither the bronze tablet on which the *senatusconsultum* was recorded, nor Livy's account of the matter, mentions the use of wine. Frank M. Snowden, Jr. ("Rome and the Ethiopian Warrior") has brought together considerable material dealing with military engagements between Romans and Negro troops.

Carl Koch ("Drei Skizzen zur Vesta-Religion") attempts to explain the condemnation of a Vestal Virgin and her paramour in terms of the laws against incest. He is forced to such a conclusion by his acceptance of the principles: "Verfehlungen gegen die Gottheit werden in Rom nicht gesetzlich verfolgt" (p. 1077), and "Ein rein sakrales Verbrechen wird in historischer Zeit von der Gemeinde nicht bestraft" (p. 1079). These opinions are of course based on Mommsen's persuasion that the only "legal" processes at Rome were those based on statutes. But the whole problem, even apart from the terminology, is difficult, and needs a thorough overhauling.

Joseph Vogt ("Zum Herrscherkult bei Julius Caesar") asks why there are so many different modern opinions with regard to the honors paid to Caesar when the ancient authorities are at one with regard to them. A. H. M. Jones ("I Appeal unto Caesar") discusses the problem of the *provocatio* in the Empire. His contention that "citizens both in Italy and in the provinces would be protected against arbitrary magisterial coercion, but liable to trial for statutory crimes" (p. 924), can hardly be proved from the texts of the classical jurists. Nor would it find favor with Levy, Orestano, Riccobono, De Robertis, and others who in the past two decades have written extensively on the *cognitio extra ordinem*.

Wallace E. Caldwell ("An Estimate of Pompey") has written an article which could profitably be read by every teacher of the *De Imperio Cn. Pompeii*. One of his observations is of peculiarly contemporary interest: "As in a Greek tragedy those qualities which made Pompey a successful general, namely his ability as an organizer, executive, and administrator, brought about his downfall when they were transferred to the sphere of politics" (p. 961). Through a study of the coins issued at the time, Harold Mattingly ("The Reign of Marcus") proves that the successor of Caracalla was a braver and more serious ruler than the ancient historians gave him credit for being. This demonstration is considerably more convincing than Robert Samuel

Roger's attempt to show that the whole narrative of the trial and exile of Antistius Sosianus for *maiestas* "is an invention of Tacitus' source, designed to glorify Thrasea and depreciate Nero" (p. 715).

Those who are interested in the Taft-Hartley Law will find an interesting parallel in W. H. Buckler's "A Trade Union Pact of the 5th Century." Giuseppe Lugli ("Edifici Rotondi del Tardo Impero in Roma e Suburbio") studies the evolution of round Roman edifices. These indicate the architectural ingenuity of the Romans of the third and fourth century, which eventually flowered in such beautiful structures as San Vitale in Ravenna.

These random topics, few as they are in comparison with the totality of the studies, may indicate the breadth of the volume. There may be some who regard such investigations as mere trivialities, but it is the sum total of such hard work and research that has effected in the nineteenth and twentieth centuries the true renaissance of classical lore. Among the great leaders of this movement in our own day we must always include the scholar to whom these pages have been dedicated. His portrait, which was unveiled at the University Club of Baltimore on December 20, 1952, when he was designated "distinguished honorary citizen of Maryland," by Governor McKeldin, is placed as a frontispiece to this second volume.

Of the many testimonials of personal gratitude to Professor Robinson on the part of the scholars who have contributed to these studies, there is none so touching as that of the late Roland G. Kent. He concludes his "Notes on Latin Authors" with the following thoughts: "David Robinson, in whose honor this volume is issued, has done outstanding work in archaeology without neglecting the other fields. . . . The Latinist who knows no Greek, and the Grecist who knows no Latin, are both under great handicaps; the litterateur who neglects either archaeology or language is at a greater loss. No subject demands so wide a background in its devotees as does literature. So, David, dear friend of fully half a century, with whom—so far as I am aware—I have never exchanged an unkind word, I write this little paper as a tribute to your splendid work in filling in our background of ancient life and letters" (p. 692).

M. Joseph Costelloe, S.J.

Saint Stanislaus Seminary,
Florissant, Missouri.

Ionian Tragedy: The Greek Earthquakes, August 9-12, 1953. Athens, Greek Press and Information Department, 1953. Pp. 80.

This pamphlet, recently sent to the office of THE CLASSICAL BULLETIN with the compliments of the Minister to the Prime Minister's Office of the Greek Government, through the use of pictures, provides a much more eloquent account of the tragedy which was brought to Greece by the earthquakes of last August than could possibly be presented by the use of words. The more than hundred photographs contained in the booklet include various scenes from the islands Ithaca, Cephalonia, and Zante (Zakynthos) before and after disaster struck, many pictures depicting the damage done to art treasures, and numerous pictures showing the suffering being endured by those physically injured or rendered homeless, and efforts being made by various agencies to relieve the distress.

The fate of these three islands is of special interest to the classicist, of course, because of the place occupied by them in the legend of Odysseus as recorded by Homer. A brief English preface in the booklet summarizes the role played by the three islands in the history of Greece, with special emphasis on their connection with the life and adventures of Odysseus.

This splendid array of photographs, skillfully selected and edited, with commentary in English, serves as an excellent reminder, to those living in other lands, of the great contribution Greece through the ages has made to Western civilization and of the debt owed her for this contribution by the rest of the world.

Chauncey Edgar Finch

Saint Louis University.

Two *Humanitas* Volumes: 3 (1950-1951) and 4 (1952—Nova Série, volume 1). Universidade de Coimbra (Portugal). Pp. 417, xcvi; 133, lxxiii.

Significant, and worthy of considerably greater spread among classical scholars, are the successive volumes of *Humanitas*, a review issuing from the Institute of Classical Studies in the Faculty of Letters at the University of

Coimbra. The publication, representing scholars of various races and various tongues, is an annual one; certain present exigencies, explained in the preface to volume 4, indicate that this is to be simultaneously volume 1 in a new series there beginning. Of the two volumes here under necessarily brief notice, volume 3 is issued under the direction of Professor Rebelo Gonçalves, and volume 4 under that of Professor Carlos Simões Ventura, Dr. Américo da Costa Ramalho, and Maria Helena Rocha Pereira. Volume 4, though of considerably smaller bulk, has added two valuable departments: "Notícias e comentários" and "Índice de Revistas." An interesting variation of languages is to be seen; in addition to the fundamental Portuguese, the two volumes here concerned include English, French, Italian, Latin, and Spanish.

In volume 3 there are nine major articles (pp. 3-277): "Sobre uma ode anacreonteia," by Aluizio de Faria Coimbra; "Lucretius and *De Rerum Natura*: Appreciation and Appraisal," by Herbert Pierpont Houghton (Northfield, Minnesota); "Achillis Statii lectiones atque emendationes Catullianae," by Ioannes Baptista Pighi; "New Principles in Vergilian Commentary," by W. F. Jackson Knight (University College, Exeter); "Notes sur quelques passages de Quintilien," by André Labhardt; "La *Philologia* del Petrarca," by Scevola Mariotti; "O superlativo latine em *-issimus*: sua identidade original com a forma em *-rimus* e com o superlativo céltico," by Theodore Henrique Maurer, Jr.; "*SPIRITUS*," by Fr. Damião Berge; and "Tito Livio e Camões," by Rebelo Gonçalves.

Three further sections follow: "Miscelânea," with twelve items (pp. 281-401); "Ad Novam Latinitatem," with three items (pp. 405-417); and "Bibliografia" (pp. iii-exci), including the "Crítica Bibliográfica" or reviews and the "Registo Bibliográfico" or listings. The section called "Crítica Bibliográfica" is further subdivided into "Textos," "Estudos Linguísticos," "Estudos Histórico-Literários," and "Obras Várias."

Volume 4 opens with a two-page preface, dated April 27, 1953, by Carlos Simões Ventura. There are then seven major articles (pp. 1-65), as follows: "Two notes on Aeschylus, *Prom. Vinc.*" by Maurice Platnauer (Brasenose College, Oxford); "Notas a um passo de Píndaro," by Maria Helena Rocha Pereira; "Three notes on the *Medea*," by E. R. Dodds (Christ Church, Oxford); "Notas métricas a Aristófanes. Compostos em trimetros iâmbicos," by Américo da Costa Ramalho; "Conimbriga e alguns dos seus problemas," by J. M. Mairrão Oleiro; "A significação de *περαθεις* numa Ode Anacreônica," by Carlos Simões Ventura; and "Um epigrama em latim, imitado por vários," by A. C. R.

The section called "Notícias e comentários" (pp. 66-91) is usefully informational in character. Following this is the "Índice de Revistas" (pp. 92-133), citing with a list of contents fifty-three periodicals of classical or affiliated interest; six American publications are included (presumably the only ones that had thus far established exchange relationships with *Humanitas*): *THE CLASSICAL BULLETIN*, *The Classical Weekly*, *Comparative Literature* (University of Oregon), *Harvard Studies in Classical Philology*, *Illinois Studies in Language and Literature*, and *Romance Philology* (University of California).

The "Bibliografia" (pp. iii-iii) reviews twenty-two works; then comes the "Livros Recebidos" (pp. iv-lvii), noting books received. A graceful concluding item is the "Summaries of Articles" (pp. lix-lx), setting forth briefly in English the substance of four of the major articles not written in English. There is, of course, no English summary of "Um epigrama em latim, imitado por vários," since this article (pp. 60-65) presents a late Latin epigram, in seven elegiac couplets, *De Roma*, with imitations by five different authors; a note (p. 65), "continua no próximo número," indicates that further imitations will appear in volume 2 (nova série).

William Charles Korfmacher

Saint Louis University

Quid de quoque viro et cui dicas, saepe videto.
Percontatorem fugito; nam garrulus idem est,
Nec retinent patulae commissae fideliter aures,
Et semel emissum volat irrevocabile verbum.

—Hor. *Epist.* 1.18.63-71.

Malim equidem indisertam prudentiam quam stultitiam loquacem.—Cic. *De Or.* 3.142.

Materials Available through the Office of The Classical Bulletin

Richard E. Arnold, S.J., Editor
CLASSICAL ESSAYS PRESENTED
TO JAMES A. KLEIST, S.J.

Containing an INTRODUCTION by the Editor, with articles by Walter R. Agard, William H. Alexander, Norman J. DeWitt, Charles C. Mierow, Clyde Murley, John A. Scott, Francis A. Sullivan, S.J.

Each, \$2.50

Thomas P. Byrne, S.J.

FACETE DICTUM: A LATIN READER WITH A
DASH OF HUMOR

Light-hearted reading for those with a year and a half or more of systematic training in Latin.

Each, \$1.00

General Index

TO VOLUMES 1-25 OF THE CLASSICAL
BULLETIN (1924-1949)

Each, 50c

William R. Hennes, S.J., and Richard E. Arnold, S.J.
IRIS: A READING LIST OF ARTICLES
SELECTED FROM CLASSICAL PERIODICALS

Chosen from nine periodicals, from the beginning of each until August 1, 1941.

Leo M. Kaiser

T. MACCIUS PLAUTUS, THE CAPTIVES:
EDITED WITH INTRODUCTION, NOTES,
AND VOCABULARY

Intended for rapid reading in lower classes.

Each, \$1.25

William C. Korfmacher

OTHLONI LIBELLUS PROVERBIORUM

Critical and annotated edition of an eleventh-century proverb collection.

Each, \$2.00

O. J. Kuhnmuellen, S.J.

AIDS FOR THE RHYTHMIC READING
OF VERGIL

SOME AIDS TO LATIN

Each, 5c; in lots of 12 or more, each, 4c

Raymond V. Schoder, S.J.

CLASSICAL BOOKS FOR
HIGH SCHOOL NEEDS

Each, 5c; in lots of 12 or more, each, 4c

Sense-Line Texts . . .

Cicero, IN CATILINAM ORATIO PRIMA
(Peterson)

Cicero, IN CATILINAM ORATIO TERTIA
(Bachhuber)

Cicero, IN CATILINAM ORATIO QUARTA
(Giunta)

Cicero, PRO ARCHIA (Peterson)

Each, 25c; in lots of 12 or more, each, 20c

Address:

The Classical Bulletin

3650 Lindell Boulevard, St. Louis 8, Mo.

All items are sent postage prepaid if
remittance accompanies the order

